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A NON-JEW DISCUSSES JEWISH CONTRIBUTIONS TO WORLD PROGRESS

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By HON. GASPAR G. BACON
President of the Massachusetts Senate

A Non-Jew Discusses Jewish Contributions to World Progress

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President of the Massachusetts Senate

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STATEMENT BY THE PUBLISHER

The several addresses gathered herewith and thus prepared in permanent form are valuable for the information they contain. Especially, are they significant because they come from the heart of a prominent non-Jew.

Even a cursory reading will disclose a fund of valuable data, carefully assimilated, and orderly assembled.

For the want of a better title, "A Non-Jew Discusses Jewish Contributions to World Progress" was finally selected, the difficulty in the choice arising from the fact that the three addresses are upon as many themes. Yet, they are given the attributes of coherence and unity because of the common general subject, and best of all, because of the spirit — which is that of uncompromising tolerance and fair play, with emphatic recognition to Jewish achievement in this country and elsewhere.

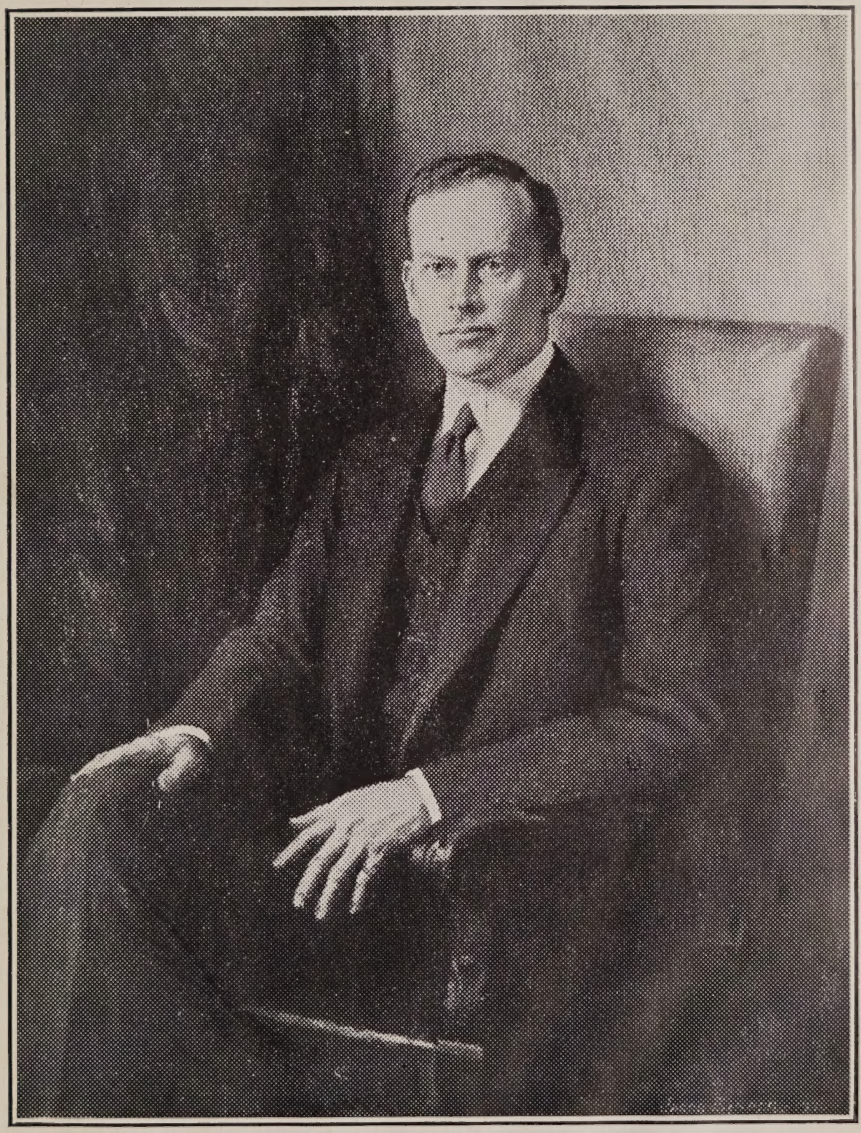
Here, then, we have an outstanding combination of clear thinking and eloquent and sympathetic expression, and we believe that the material contained herein is worthy of a permanent place in oratorical literature.

We are glad to give this little pamphlet the wide distribution it deserves.

JEWISH ADVOCATE PUBLISHING CORPORATION,

Joseph S. Brin

Managing Editor.



THE HONORABLE GASPAR G. BACON
President of Massachusetts Senate
[*From Painting by Jacob Binder*]

AMERICA'S TWO GREATEST SONS AND THE JEWS

WE are celebrating this month the birthdays of America's two greatest sons, Washington and Lincoln. What matchless memories these names recall! What stirring scenes come to our minds as we think of the great events in the history of the world in which these two men played the leading roles. What feelings of pride and patriotism rise in the breasts of every loyal citizen of the United States as he reflects upon the lives of these two most illustrious Americans.

In these days of ferment, spasmodic change and universal upheaval, with a large part of the world in a state of dangerous unrest, we, in America, in the hope of bettering the future, often lose sight of the lessons of the past. We can with profit, therefore, recall and contemplate the careers of the two men who above all others have moulded our destinies and shaped the course of our national history. The birthdays of these two are American landmarks. They are commemorated throughout our land with reverence and gratitude. They serve to remind us of our noble heritage and our glorious opportunity. We are therefore happy to meet again in all humility to pay tribute to these lives, to draw lessons therefrom and again to vow to carry on the work which is still unfinished.

Washington's Example

Washington has justly been called "the father of his country." Through his strength of character, his patient forbearance, his indomitable courage, and under his effective leadership in the face of most trying circumstances, the original thirteen states won their freedom and were launched as a new nation. To the American who takes his citizenship for granted, and fails to recognize his obligations to country, the spirit of Washington returns to remind him that this nation was born in the pangs of travail. To him who takes everything that this free land affords and gives nothing in return, it is well to recall that Washington sacrificed all that he had, wealth, comfort and ease, risked his possessions and

his life to serve his fellowmen. Without remuneration, with little co-operation and in the face of much criticism, abuse, pettiness, and selfishness, he persevered, and through trial, tribulation and adversity, he overcame well-nigh insurmountable obstacles and won. He had "the vision to discern and the strength to fulfill."

Washington is not dead. His spirit still lives in the hearts of his countrymen. His example is still ours to emulate; his precepts still present to guide us. His name still inspires in every true American the zeal to live, the ambition to serve, the determination to carry on, feelings of loyalty and love of country, and the purpose to see to it that no harm shall ever come to the land for which he gave his all.

Lincoln: Brother to Humble

In this hour, also, we think of the immortal Lincoln, who still lives and walks among us as an angel from heaven come down to earth to teach men how to live. We behold in our mind's eye his inspiring face, not comely in accordance with physical standards, but beautiful and saintly in its sadness, in its sympathy, in its mellowed, serene love for all men and things. He speaks to the rustic on the farm, to the laborer toiling in the factory and to the inhabitant of the tenement who lives amid poverty. He brings them hope and cheer, and never fails to remind all that America, despite all distress and suffering, is still the land of oppportunity for those who can dream and work and give something. He is a brother to all who are sad at heart; to the downcast and the downtrodden. The humblest negro feels his sympathy and knows that brutality and caste will not endure forever. And to those who attempt to divide our country into camps and factions, to set house against house and neighbor against neighbor, he raises the finger of admonition. He lived and died not only to establish freedom but to maintain the union of these states. He knew full well that "a house divided against itself cannot stand."

Guarding the Ideal Religious Tolerance

Since these two great men have gone, the United States has experienced many changes and developments. We have grown into a mighty nation; in numbers, wealth, power, and achievements. Since they lived and died mighty cities have

sprung into being. The march of progress has overrun our land. Life has become complex. Facilities for education have increased. Millions of people have more comfort and more leisure. But, with all these advantages, great problems have arisen. Added opportunities bring with them added responsibilities. We must be watchful lest prosperity turn our heads. We must take care lest, carried away in the search for wealth and pleasure, we lose sight of duty and the spirit of sacrifice; lest, in our complex and hurried life, we cease to remain simple at heart; lest, amidst our manifold preoccupations, we neglect the eternal things; lest we confuse superficialities with fundamentals; lest, in our business and industrial competition and strife, we permit antagonisms and selfishness to stifle justice, fair play and truth; lest we forget the call of obligation and the joy of service; and, most dangerous of all, lest intolerance and bigotry warp our minds and prejudice our actions. There is no place in America for religious or political discrimination. May we never be unmindful of the cornerstone of our great house of free humanity, the sacred privilege to worship the God of our own choice.

Need of Leadership

Almost more than ever before in our history we need today courageous and intelligent leadership. The people want to be stimulated; they crave inspiration. They are looking for men and women whom they can trust to reflect and voice the inarticulate longings in their own hearts. Great problems are still unsolved. There is still much distress in the land. Trained minds, fervent spirits and sympathetic souls are needed to point the way to better things. They must be able to interpret the wishes of the people, to translate such wishes into coherent form and to put them into practical application. The people are crying out for men and women whom they can follow, men and women with the courage to blaze the trail, to withstand adverse criticism and abuse from the ignorant and prejudiced, men and women of sincere convictions, uninfluenced by every passing political breeze; men and women actuated by high resolve and noble impulse, with the power to think calmly and dispassionately, the ability to achieve and the strength to succeed.

Work of Pioneers

At the beginning of the Republic we had Washington.

When the nation was threatened with dissolution, Lincoln arose. Born in a log cabin, he worked his way to the White House. Not long ago, we had Roosevelt, the greatest American of this generation, who reflected in his dynamic and magnetic personality the spirit of the founders, and applied it to the conditions of his time, and I cannot refrain from mentioning his eminent and beloved Secretary of Commerce and Labor, Oscar Solomon Straus. We are the beneficiaries of these men. We have fallen heirs to the rich traditions which they founded and conserved. The great nation that is ours today is due to the vision, determination and sagacity of all those who for three hundred years have strived and sacrificed and served. Let us then not forget what we owe to the noble men and women who have made us what we are. We are part of a great government of the people, established by the people, and maintained for the people, and it is ours to preserve.

Making Ourselves Worthy of a Rich Heritage

Our debt to our forefathers can best be discharged by loyal and devoted service to our community, state and nation. We receive abundantly at the hands of the government. Our lives are made secure, our liberty safeguarded, our health protected, our happiness cared for. What do we give in return? Unless we support the institutions maintained for our benefit, they cannot long function. Unless we uphold our government, it will not long endure. The kind of government we get depends largely upon the interest of the people in its operation and upon the degree of healthy influence exerted upon those responsible for its administration. We cannot expect service without encouragement and reward to those who serve. We cannot obtain efficiency in government without the careful selection of public servants. We can all be helpful by extending our sympathetic support to that large band of high-minded officials who are laboring at a sacrifice solely in the public interest, who are sometimes unjustly abused and often unappreciated; by exercising our greatest privilege—the franchise—as conscientiously and as intelligently as possible; and by upholding the hands of those who are sincerely striving, through government, to care for the needs and improve the lot of our citizenship. The obligations of citizenship do not entail the quest for public office, but they do require sufficient interest in public affairs to distinguish between real

and false issues, between substantial and hollow candidacies, between superficialities and fundamentals, and to recognize, follow and support constructive and courageous leadership. By thus fulfilling our obligations we are rendering to the state valuable service and are to some extent discharging our indebtedness to our many benefactors.

Lincoln and the Jews

Lincoln had a genuine sympathy for his fellow-men. Raised in a community of simple, poor, and for the most part uneducated people, he knew intimately the feelings of humble folks. He understood their problems. He had shared in their struggles for existence and he could appreciate their emotions. He was intensely human.

He had an inherent love of liberty. He rebelled against all forms of tyranny and injustice. His heart went out instinctively to the down-trodden and the oppressed. Naturally, therefore, he appealed and does appeal to the Jewish people of whatever land, for in him they see a champion of all they hold most dear. Having, throughout the ages, suffered so intensely at the hands of autocrats and bigots, having, during their long course of national life, been the innocent victims of slavery and persecution, the Jews look upon Lincoln as the embodiment of their hopes and aspirations. He is to them the symbol of human righteousness. The cause of human equality for which he gave his life is their cause. With affection and admiration they have spoken and written of him.

A splendid testimonial to this great American called "Abraham Lincoln; The Tribute of the Synagogue," was recently published by Emanuel Hertz. It contains not only the more important eulogies of Lincoln delivered by Rabbis and Jewish laymen during the past decade, but constitutes also an enduring record of the high esteem in which the martyred President was held by Jewish leaders of his own time and generation. In this monumental work we find able interpretations of his character, just estimates of his qualities, profound analyses of the principles and ideals which actuated him, and through it all a reverent affection for the man himself. In this group of authors are not only men brought up in the atmosphere of free American institutions, but those from foreign lands of oppression and discrimination, some still unable to speak the language of the land of their adoption,

yet instinctively sensing the attributes of Lincoln and able accurately to portray his endowments. The German addresses of Liebman Adler, Benjamin Szold and Bernard Felsenthal, and the English works of Isaac Lesser, Isaac M. Wise and Solomon Schechter stand out among the best as picturing the spirit of the man, his noble impulses, his clear understanding of fundamental things. Therein are contained numerous incidents depicting his friendship for the Jews, his aversion to all forms of intolerance, his sincere sympathy for his fellow-man.

Prejudice was foreign to the being of Abraham Lincoln. His nature rebelled against all forms of injustice. His passion for right equals that of the great prophets of Israel. His words and deeds live in the hearts of the tens of thousands whom his life has inspired, to cheer those who are downcast, to give strength to those who are weary. No one loved his country more than he, had greater confidence in men, or deeper faith in God. As long as noble sentiment and exalted expression can stir the souls of men, nothing can quite approach the sublime faith contained in the words of Lincoln's second inaugural address: "Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether'."

Washington and the Jews

The relationship between George Washington and the Jews was largely by correspondence, although we know of his close association with his staff officer Colonel Franks. Fortunately, however, several letters have been preserved, and we see Washington as the broad-minded, clear-thinking, tolerant, sympathetic individual, upholding religious liberty and frowning upon bigotry. He wrote at a time when Jews were under political disabilities in many lands; when America had just presented for the consideration of mankind a new political ideal. Freedom of conscience had just been recognized by the basic law of the land. But his words might have been

spoken today to those of his fellow-Americans who in this, the 153rd year of American liberty, appear to have forgotten the ideals of the founders and have violated one of the fundamental principles upon which the nation was founded. We have but to recall his letter to the Jewish Congregation of Newport, Rhode Island, wherein he said: "The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent rights, for, happily, the Government of the United States which gives to bigotry no factions, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

If Washington Returned

We may imagine the father of his country returning to the earth today. He would be interviewed, and a reporter would say to him: "Sir, in the name of patriotism, there is conducted in this country a racial and religious persecution. Those who engage in it have called themselves 100 per cent. Americans." This would be difficult for Washington to believe. He would be unable to understand how the people had so far departed from the spirit of his day. He would recall, perhaps his letter to the Jewish congregations of Philadelphia, New York, Charleston and Richmond, who had sent him greetings on the occasion of his first inauguration, in which he said: "The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations." Such was America in 1791.

The Congregation of Newport, Rhode Island, addressed themselves to Washington in gratitude and affection: "For all the blessings of civil and religious liberty," they said, "we desire to send up our thanks to the Ancient of all days . . beseeching Him that the angels who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life." To which Washington replied: "If we have

wisdom to make the best use of the advantages with which we are now favored, we can not fail, under the just administration of a good government, to become a great and happy people."

The congregations of Philadelphia, New York, Richmond and Charleston wrote to him as "the chosen of God!" They said: "While we humble ourselves at the Lord's footstool in thanksgiving and praise for the blessing of His deliverance, we acknowledge you, the leader of American armies, as His chosen and beloved servant. But not to your sword alone is present happiness to be ascribed; that, indeed, opened the way to reign of freedom; but never was perfectly secure until your hand gave birth to the Federal Constitution and you renounced the joys of retirement to seal by your administration in peace what you have achieved in war." To which Washington, in addition to that quoted above, answered: "The power and goodness of the Almighty, so strongly manifested in the events of our late glorious revolution, and His kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war He directed the sword, and in peace He has ruled in our councils."

Such, then, is the record of Washington and the Jews. It reveals a passionate devotion on the part of the Jew for the American ideal which has lasted unto our time; it reveals a lofty conception of American liberties on the part of Washington which unfortunately has not always been lived up to in our time.

The people of America carry enshrined in their hearts the beautiful memories of George Washington and Abraham Lincoln. When the organizers of hatred have passed into oblivion, the vision of these two mighty Americans who loved liberty and practised justice and mercy will stand out upon the horizon of history like two glorious mountains. Neither storm nor tempest can ever efface them. The earth may quake and rumble, the heavens may send forth bolts, tongues of fire may leap from cloud to cloud, but those two great mountains will stand firm and immovable, a sign and a covenant that truth is greater than falsehood, that freedom cannot be quenched, and that the spirit of America is eternal and immortal.

(Address before meeting of Boston Section, National Council of Jewish Juniors, in Temple Israel, Sunday evening, February 17, 1929.)

"GREAT BRITAIN'S SACRED TRUST VIOLATED"

IT is a high privilege to join you tonight in this sacred shrine of American liberty for the purpose of giving expression to sentiments of faith in the cause which you represent—the cause of the establishment of a Jewish National Homeland in Palestine.

For centuries, the Jews have wandered throughout the world, buoyed up and sustained by their religion, the noblest expression of which is the undying hope, as prophesied by Holy Writ, that the children of Israel will be gathered again from all over the earth and restored to Palestine for the glory of all mankind.

It was only comparatively recently that the Jewish people were given an opportunity to redeem the Holy Land from the centuries of neglect and misery into which it had fallen, during which time the children of Israel were seeking a temporary refuge place until they should be restored to their ancient Homeland. It was but thirteen years ago that Lord Balfour, then minister of foreign affairs, issued a historic statement expressing the official views of the coalition British war government. The Balfour Declaration reads as follows: "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people and will use their best endeavors to facilitate the achievements of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights or political status enjoyed by Jews in any other country."

It is significant that the Commonwealth of Massachusetts was the first state in the Union, officially, to endorse the principles of the Balfour Declaration through the official act of its Legislature. For the underlying principles which inspires the Jewish people throughout the world for the cause of the restoration of Jewish National life in Palestine is identical with those principles which inspired our ancestors in laying the cornerstone of our own Massachusetts civilization, and whose memory we now recall with pride and gratitude in

celebrating the 300 years of their achievements and sacrifices.

The Palestine Mandate was conferred upon Great Britain at the San Remo conference of the Allied Powers, on April 23, 1920. And the Balfour Declaration was embodied in the Palestine Mandate, which was finally confirmed by the Council of the League of Nations, on July 22, 1922. The Balfour Declaration and the policy represented by the Palestine Mandate have been endorsed not only by every government in England that has been in power since its original promulgation, but also by the governments of the various British Dominions, by the members of the League of Nations, and by our own country. In fact, the American War Congress went on record as whole-heartedly in support of the Zionist ideal and the British declaration.

At that time our own Senator of Massachusetts, Henry Cabot Lodge, then made this emphatic statement: "I entirely approve the declarations of England, France and Italy on the Zionist question. I favor the declarations because it seems to me that Palestine and the Holy Places of both the Christian and Jewish religions should be forever removed from Turkish control. Jerusalem is the city of the Jews and they would be the natural guardians of the city and of the Holy Places—it being of course understood, as Mr. Balfour says, that nothing would be done which would prejudice the civil and religious rights of non-Jewish people in Palestine, which I am sure would be protected and conserved in every way by the Zionists.

"I should be glad to see action by the United States Government in line with the British Declaration. The question is one upon which action must be looked for first from the Executive, under our system of Government; but personally I should favor the adoption of an appropriate resolution by Congress in favor of the establishment in Palestine of a Jewish National Centre.

"I feel that the effort of the Jewish people to establish a National Home in Palestine is not only natural but in all ways to be desired."

I am glad to stand here tonight and re-affirm the sentiments expressed by the distinguished Senator from Massachusetts, who backed up his sincere convictions in favor of a Jewish National Home in Palestine by introducing the resolution in the United States Senate endorsing the Balfour

Declaration. His resolution is known as the "Lodge Palestine Resolution." The official interest of the Government of the United States in this cause is thus affirmed.

Good faith and fair dealing call upon England to do everything possible to facilitate the establishment of the Jewish National Homeland. England is the trustee of a large portion of the world. We call upon England to keep an open door for the Jewish people in Palestine. They do not come to Palestine as strangers, but rather do they return home. It is in this spirit that we expect the Mandatory Power to act in the spirit of the Balfour Declaration. To close the door of Palestine to the Jewish people means not only the violation of a sacred pledge, but the closing of the door of hope.

It is helpful to recall some of the words of the Palestine Mandate: "Whereas recognition has been given to the historical connection of the Jewish People with Palestine and to the grounds for reconstituting their National Home in that country, and whereas the Principle Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine, and whereas His Britannic Majesty has accepted the Mandate in respect of Palestine, and undertaken to exercise it on behalf of the League of Nations," it is understood "that the administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions, and shall encourage, in co-operation with the Jewish Agency, close settlement by Jews on the land, including State lands and waste lands not required for public purposes."

I readily join with you, as I know do all fair-minded non-Jews, in calling upon Great Britain to carry out its sacred trust in accordance with the high-minded motives that first prompted the great English people to stretch forth a helping hand to distressed Israel. Lloyd George has well said that all that the Jews ask is a fair chance. The amazing achievements of the Jewish people in Palestine are commonly known. You have made the desert bloom again—a land that has lain fallow for centuries, you have restored to fertility. Arid areas, bleak territories, you have dotted with smiling villages and industrious towns. You have built roads, you have planted forests, you have eradicated disease, you have introduced the latest methods of hygiene and sanitation, you

have elevated the economic status of the Arab peasants, you have started them on the road to freedom from the hands of the oppressive landowners. You have brought culture and civilization in a land that for ages knew nothing but barbarism and primitivism. Some day, when more is known of your heroic accomplishments in the face of untold miseries and hardships, you will justly receive the plaudits of the world.

During the short period of a decade, you have brought more than 100,000 settlers into Palestine, and expended $100,000,000 on the development of the Holy Land. The Christians and Arabs, as well as the Jews themselves, have been the beneficiaries of Jewish immigration. Sometimes we hear the cry that the Mandatory is too extravagant, that the burden is too heavy on the British taxpayer. But let us remember that the total revenue of the British Government in Palestine is far in excess of its expenditures. From July 1, 1920, to March 31, 1927, the total income was $75,048,680, and the total expenditure $64,087,565, a profit of $7,961,115 during that short period—a truly remarkable record.

The Mandate over Palestine which has been conferred upon the British Empire is one of the greatest honors of modern international history. To have been entrusted with the guardianship of the welfare of a people is in itself a great responsibility, but to act as umpire and arbiter between three great religions of the world, to help to restore to modern civilization a country steeped in the history of forty centuries of sacred literature, is a trust of immense proportions.

If ever a task should appeal to the imagination of a great people, it is this. If that people is to be worthy at all of what it has so often declared to be its chief contribution to the problems of the world's government, this obligation must be fulfilled.

Lord Robert Cecil, one of the great international figures of this generation, has cogently expressed the more enlightened British point of view: "The introduction of an immigrant population on a high level of civilization into the midst of an extremely backward community is a delicate operation. Firmness as well as tact is needed to carry it through especially after a crisis such as Palestine is emerging from at the present moment. We need not wait for the report of the Commission to feel certain that improvement in relations between the races in Palestine depends upon a general con-

viction that the upbuilding of the National Home will not be allowed to suffer interruption by agitators. Therefore it is possible that the time is ripe for a re-affirmation of the policy defined in the Mandate.

"In that event a note of hope and confidence in the future might well be sounded at the same time. Even though the vision and initiative shown by the British Government in the first instance have been merged in the wider recognition of the claim of the Jews to achieve their age-long aspiration, the British people may still take a peculiar pride in the enterprise to which they were the first to hold out a helping hand. For a partnership in the reconstitution of the Jewish nation on the soil of the Land of Promise is surely worthy of the traditions of a great colonizing Empire."

We are not here to explain the recent action of the British Government; we are here to condemn it. We are here to exclaim to the free citizens of America that we do not approve the betrayal of a trust. We enthusiastically endorse the spirit of Zionism, a significant world-wide movement aimed to translate long cherished aspirations into concrete realities. The Jewish people are entitled to come into their own; their brother Americans, in this historic hall of liberty, hereby pledge themselves to the cause of humanity, tolerance, and justice.

(Address at Protest Meeting in Faneuil Hall, Boston, Tuesday, May 29, 1930.)

"JEWISH INFLUENCES ON MASSACHUSETTS AND AMERICA"

TO be permitted to take part in this significant and impressive observance of the 300th anniversary of the founding of the Massachusetts Bay Colony, planned by the Jewish Tercentenary Committee, is an honor of which I am duly sensible. It surely is eminently fitting at a time when numerous patriotic organizations are commemorating throughout our Commonwealth the signal events which marked the historic beginnings of Massachusetts to recall the abiding influences upon our national life of a great people. It is a high privilege which has come to me, as the representative of the State on this occasion, to pay my humble tribute to the people of your race and to bear testimony to the contributions of the Jewish people to the building of the American nation.

Memories of the founding of the Commonwealth of Massachusetts are sacred to every true American. It was on this soil that the history of our nation had its beginning. It was here that the heroes of liberty fought and died for their cherished rights. It was here where was kindled the first light of freedom in the new world. From Massachusetts went forth the gospel that has moulded our destinies, has conquered tyranny, and has shed upon millions of people the blessings of life.

It is common knowledge that the Puritans formed the backbone of the first settlement of Massachusetts. We shall observe in four days the 300th anniversary of their landing in Salem, a city which bears the name of the Hebrew word *Shalom*, meaning peace, the word of salutation of the Jewish people and from which this splendid Temple takes its name. The Puritans came to these shores seeking religious and civil liberty, which they were denied in the land of their birth, and they came with the fixed determination to found in the new world at whatever sacrifice a government of their own, a government free from domination and persecution, a government in which they should have a voice in the management of their own affairs.

The religious inspiration of the Puritans, and many of their ideals of civil polity, we know, were obtained from a

knowledge of the Bible. With their struggles for independence and freedom from ecclesiastical tyranny, came a revival of the study of the Old Testament, of Hebrew and Hebraic learning. Moses was their law-giver, the Pentateuch their code, and Israel under the Judges their ideal of popular government. To them the Mosaic code and the Hebrew Commonwealth were living realities. As Lecky the historian says: "It is an historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament." The democracy of the prophets and of Samuel rings out in the inspired words, taken from the story of Moses releasing the children of Israel from the bondage of Pharaoh, and adopted in 1776 by a committee composed of Franklin, Adams and Jefferson for the seal of the United States: "Rebellion to tyrants is obedience to God."

It is therefore fair to say that the Puritan was the product of the Old Testament. His intense individuality, his self-reliance, his invincible plea for liberty, his insistence on rigid morals even to the point of austerity, his naming of his children after Biblical characters, his reverence for the Hebrew Scriptures, his adoption in his political system of many of the principles of the early Hebrew Government, are all evidence of the influence of the ancient stock of the Jewish race.

The first classes of Harvard College studied the Hebrew language, required theses in Hebrew, in fact, until the year 1817, a Hebrew oration was annually delivered on Commencement Day. The lives of Joshua, Samuel, Moses, David, and Gideon were familiar to the college students of the early years.

The Jewish people are not newcomers in this country; in fact, they played an important part in its discovery. It is known that one influential Jew in Spain, the comptroller-general of Aragon, one Luis Santangel, when he heard of the dismissal of Columbus, prevailed upon the Queen to order his return, and himself advanced the money that made the voyage of discovery possible. It is known also that the interpreter, the surgeon, and the physician of the fleet, besides several sailors on Columbus' first voyage, were Jews. Castelar, in his "History of Columbus," says: "It chanced that one of the last vessels transporting into exile the Jews expelled from Spain by religious intolerance passed by the little fleet

bound in search of another world, whose new born creation should afford a haven to the quickening principle of human liberty and be a temple reared to the God of enfranchised and redeemed conscience."

From the shores of Brazil, and through the Dutch West India Company, of which many Jews were influential stockholders, and from other lands of persecution, came the Jewish people to North America. As with the Pilgrims and the Puritans, they were seeking liberty. The Jewish faith is predominantly the faith of liberty. They brought with them the ideals of a free government, and the sacred precepts of free religious worship. They formed part of our American citizenship. They devoted their natural attainments and inherent gifts towards the upbuilding of our American civilization. "Hebraic mortar cemented the foundations of American democracy." Their contributions to the business and agricultural life of our country, to culture, art, music, philanthropy and science, to medical advancement, to all the fields of learning and progress, and to the spiritual life of the world have been inestimable. Today they occupy positions of influence and trust in the community, respected for their sagacity and inherent sense of justice, still fighting the battles of freedom, tolerance and democracy. With all other Americans who make up our varied citizenship they are leaders in thought and moulders of our future destiny. They constitute an integral and indestructible part of the fibre of America.

The Jewish people have shared willingly in all the trials through which our country has passed. In all emergencies, as loyal and faithful citizens, they have been ready to make every sacrifice that true patriotism demanded. During the Revolutionary War, although they were comparatively few in numbers in the Colonies, yet in the Continental Army—not to speak of the ranks—there were two colonels, Colonel Baum of Pennsylvania, and Colonel Franks, who was closely associated with Washington, and was the bearer of the treaty of peace to England. In our Civil War more than 7,000 names of Jewish patriots have been identified, and in our war with Spain and more recently in the World War thousands and thousands joined the colors and served with zeal and distinction.

The commemoration of the first battlefield of the Revolutionary War was made possible through a Jew. Upon learn-

ing that Amos Lawrence of Boston had pledged himself to give $10,000 to complete the Bunker Hill Monument if any other person could be found to give a like amount, Judah Touro, of Boston and New Orleans, who came to the aid of Andrew Jackson during the memorable defense of that city, immediately sent his check for this amount. I understand that the name of this hero has been honored and perpetuated by a tablet in this very Temple. At a dinner given at Faneuil Hall on June 13, 1843, to celebrate the completion of the monument, these two great benefactors were remembered by the following toast:

"Amos and Judah, venerated names,
Patriarch and prophet press their equal claims,
Like generous courses running 'neck and neck,'
Each aids the work by giving it a check.
Christian and Jew, they carry out one plan,
For though of different faiths, each is in heart a man."

The City of Boston and the State of Massachusetts, in arranging for the Tercentenary in commemoration of the completion of 300 years of free government, are rendering a service to the nation and the world of far-reaching spiritual significance. This celebration is actuated by high purpose and noble motive. It is not a monument to national vain glory. It is not a gesture of material wealth. Nor is it, solely, to express America's pride in her national development, her momentous achievements, her unparalleled successes, great as these may be. It is rather a reconsecration of the soul of America; a solemn reaffirmation of the eternal principles upon which this Republic was founded.

The greatness of a nation may be gauged by the extent to which the memories and traditions of the past live in the present and mould its every day thought and life. We glory in our past, but our duty is in the future. It is fitting that we should recall what has gone before, but only as a noble heritage from which to take fresh inspiration to face the days that are to come. To keep the faith with those who have toiled and bled and died to make us what we are is our solemn obligation and priceless privilege.

The Jewish ideals, political and social, enlivening the pages of the Old Testament, are not obsolete or moribund today. They still live in the American institutions which they

inspired. They are ancient, but they are not antiquated. They are as firmly fixed as the eternal stars which God invoked as witnesses to His everlasting covenant. The world has undergone great changes since these ideals were first enunciated, but they are not darkened in the firmament of our aspiration. As that great American Jew, the late Oscar Straus has stated, although we may have today better and more improved methods of navigating the uncharted seas, we still take our readings from the same constellations in the Heaven as did the primitive seafaring Phoenicians. Even though we have travelled far and fast since the early days of the Colony of Massachusetts Bay, the fundamental principles which have made our nation great, still endure.

The Tercentenary is an expression of this abiding faith. It is a clarion call to the men and women of this generation to turn their thoughts and hearts to the glorious days of the birth of free government in this Commonwealth, to re-dedicate themselves to the eternal truths which guided the footsteps of the founders, to forever jealously safeguard and preserve those inestimable blessings of life, liberty, equality of opportunity, and the pursuit of happiness which have been consecrated by the lives of many valiant souls and have been indelibly inscribed in our constitutional charters of liberty under which "all men may walk as their conscience persuades them, every one in the name of his God."

(Address at Jewish Inter-Congregational Religious Service at Temple Ohabei Shalom, Brookline, Sunday, June 8, 1930.)

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